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The Christian Socialist

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"The Bright and Morning Star"

(FROM FRANCIS QUARLES' "SACRED EMBLEMS", 1635)

Will't ne'er be morning? Will the promised light
Ne'er break, and clear these clouds of night?
Sweet Phosphor, bring the day,
Whose conquering ray
May chase these fogs; sweet Phospher, bring the day!

How long, how long shall these benighted eyes
Languish in shades, like feeble flies
Expecting spring? How long shall darkness soil
The face of earth, and thus beguile
Our souls of sprightful action? When, when will day
Begin to dawn, whose new-born ray
May gild the weathercocks of our devotion
And give our unsouled souls new motion?
Sweet Phosphor, bring the day!
Thy light will fray
These horrid mists; sweet Phosphor, bring the day!

Let those have night, that slyly love t'immure
Their cloistered crimes, and sin secure;
Let those have night, that blush to let men know
The baseness they ne'er blush to do;
Let these have night, that love to have a nap,
And loll in Ignorance's lap;
Let those whose eyes, like owls', abhor the light,
Let those have night that love the night.
Sweet Phosphor, bring the day!
How sad delay
Afflicts dull hopes! sweet Phosphor, bring the day!

Blow, Ignorance! O thou, whose idle knee
Rocks earth into a lethargy,
And with thy sooty fingers hast benight
The world's fair cheeks, blow, blow thy spite!
Since thou hast pufft our greater taper, do
Puff on and out the lesser too.
If e'er that breath-exiled flame return,
Thou hast not blown as it will burn.
Sweet Phosphor, bring the day!
Light will repay
The wrongs of night; sweet Phosphor, bring the day!

Another Preacher Breaks Loose

So many ministers are breaking the chains of capitalism and standing out fearless and free for Socialism that we can not record them all. This one deserves mention not only because of his intelligent grasp of Socialism and his "boldness" of utterance, but because he is pastor in Carnegie's blood-stained town of Homestead, Pa.

In the Homestead News-Messenger of May 9 almost an entire page is filled with an excellent report of a sermon by Rev. Albert J. Collison, pastor of the First Reformed church. on the Magnificat, Luke 1-46-53, extracts of which are as follows:

"So Mary sang of the new life that was to be born into the world that would scatter the proud in the imagination of their hearts, that would put down princes from their thrones and exalt them of low degree, that would fill the hungry with good things and the rich send empty away.

"Of this hope Jesus was born. In this faith was he brought up in that workingman's home at Nazareth. With this spirit in him did he declare his mission in his native town when he opened the prophetic book and read of himself where it was written. "The spirit of the Lord is upon me, because he hath anointed me to preach good tidings to the poor. He hath sent me to proclaim release to the captive and recovering of sight to the blind. To set at liberty them that are bruised, to proclaim the acceptable year of the Lord." For His daring to proclaim this message of God's love to all men and the Father's eternal purpose to overthrow the oppressor and lift up the oppressed, he was driven from Nazareth by his own townsmen. Strong in his God-given consciousness of the essential brotherhood of man, he continued his work and his teaching. In three years the ruling classes of his time had crucified him. Yet from the cross on which he died at the hands of a cruel and merciless despotism, His spirit continued on in His followers and still lives today among those who truly believe in Him and hope in His message for the coming of the Kingdom of God upon earth.

"America will begin her leadership in Christlikeness among the peoples of the earth when her workers who have made her greatness shall come unto their own. **When the useful toilers of hand and of brain and no others, shall control the wealth they produce and distribute it according to their own sovereign will. When the means of producing our nation's vast wealth shall be owned by those who create it.** Then will our country in truth be the "land of the free and the home of the brave." Then will America proclaim the glad day, the acceptable year of the Lord. Then will the dawn of the Kingdom arise and the song that came down from the Heavens on high, ascend up again from our land, there is peace upon earth, there is good will indeed among men.

"There is a world-wide movement today in whose stream there is healthgiving life for our nation. It is of phenomenal proportions. It had its conscious beginning in the middle of the last century. **It will find its consummation ere this one is closed.** It is a stream of forces material and spiritual through which God is still working out His eternal purpose for His world. These forces are now breaking up our existing order as other social systems have been broken in history. The career of commercialism has served its purpose and has about run its course. **The anguishing pain of our time is the death cry of the competitive system and the travail of the new social order about to be born into the world.** It is the pressure of tendencies making for a new and higher humanity. The best and most widely known name for these tendencies is Socialism.

"Socialism is not a theory, it is a fact. It is a discovery, a scientific announcement. The discovery and declaration of the laws and forces underlying the development of human society. A recognition of the origin, nature and tendencies of man in his relation to his environment and his fellows as traced from the dawn of primitive humanity up to present day civilization and conscious endeavor to conform human life to those tendencies which are seen to be toward the highest progress and perfection, the greatest freedom and happiness of man as an individual and as a member of collective humanity.

"The most definite measurement of the movement is by its voting strength. Yet I wish to be understood as viewing the political and materialistic side of the movement as merely the form in **which the spiritual regeneration of our age is to manifest itself. Economic and political forms are the body of Divine incarnation in the race.** As the Divine Christ became incarnate through the womb of his earthly mother and in an earthly body, so must the Spirit of Holiness incarnating in the womb of our time, come forth in political and industrial institutions. Spirit on earth cannot exist without body even though the Spirit is more than the body.

"**In the whole extent of human history no political movement can show a parallel growth to that of Socialism in the last few years.** Though political in form it is more than a political movement in the narrow sense of the word. It is humanitarian. With many of its advocates it has become their only religion, a soul absorbing passion for humanity that threatens to take no account of God. In this respect it is nearly identical with the Humanist elements of the Reformation in the sixteenth century. And today as then the organized church is to blame for this. Laying the whole emphasis of her teachings on the individualistic side of Christianity and neglecting the social message of the coming of the Kingdom, the large body of our workingmen have come to look upon the church generally as interested only in postmortem issues and unfriendly to their present interests if not an enemy to them and thus they have become estranged from Jesus, the friend of the lowly.

"The church is slow in taking heed to such warnings. But she is waking up here and there to the perils of our times.

"This meager sketch gives us some idea of the growth and extent of Socialism in our present time. At this day it must be evident to the most obtuse that **Socialism is upon us and whether believed in or not it is to be dispassionately considered and studied.** Its extent is so widespread that not to have some intelligent understanding of its principles and their bearing upon our life, our thought and religion is an admission of ignorance, in our day of abundant literature on the subject in its various phases, political, economic and religious, which is hardly excusable. The questions which it envolves touch our whole life, material and spiritual. **It is the burning question of the day** underlying all of our complex social problems of capital and labor, of vice, corruption and crime and the stability of the church and religion itself.

"Christianity needs Socialism. Socialism needs Christianity. If the organised church fails to see this she will go down as an institution and a new church will arise to teach the fulness of the message of the prophets and of Christ and His Kingdom."

Reply of Rev. J.W. Wells to His Critics

Through the unsolicited kindness of Comrade Carr, I am given a page to reply to the criticisms of my article on the necessity of a Christ-like church, freed (organically and fundamentally) from all complicity with our present greed and graft system.

Comrade Carr has arms and a heart that take in the whole globe, but some how after reading his reply to my article I felt that he had let me slip out of his warm embrace and for the moment I could have wished myself back in one of the pulpit fortresses of the present system situated on Comrade Carr's circuit.

I ought to "be good" after receiving such a broadside attack from such able and noble hearted comrades, but I must think and act for myself and not for another.

We are dealing with a very serious question. One full of potential power and constructive possibilities.

We must speak. We must act. To speak we must be convinced of the wisdom and righteousness of any proposed method of procedure.

I am glad Comrade Carr has convictions and that he is not a "putty man." I rejoice that he can wield the tomahawk and scalping knife as well as administer soothing syrups.

He admits and proceeds to defend himself and others in the use of expediency argument in remaining in the so-called churches of God. He has however used the modernized definition of the word. The word is used but seven times in the bible. In every instance it refers to some kind of sacrifice for principle. "It is expedient for us that one man should die for the people." "All things are lawful unto me but all things are not expedient (profitable) but I will not be brought under power of any. Meats (money) for the belly, and belly for meats (money) but God shall destroy both it and them."

Our Comrade used physical illustrations to describe spiritual things. Certainly we tack and veer around rocks and shoals, but no John the Baptist or Martin Luther ever whitewashed a wrong or used evasive language.

It is the "truth" that makes men "free," and the truthful "witnesses that deliver souls." It may cost the life of a John the Baptist, a Christ or a Stephen, but the truth will live and bear fruit.

First I admit "that revolution is evolution bursting into bloom," but the time to "bloom" has come. I admit the evolution of "the chick inside the egg," but the time for hatching—breaking of the shell is here. I admit "light must mingle with darkness" to produce light, still my assertion holds good—"you cannot amalgamate (make into one) light and darkness." I admit that truth "does mingle with error," but is never "welded to falsehood." I repeat, truth and falsehood cannot be made into one and remain the truth.

Second, "The charges against the church are not true." Did you ever hear of a denomination as an organization (not an individual church) that condemned the present competitive system? If not then they have acquiesed in all that I have charged them with. Did you ever hear of a church turning any one out for being an exploiter? Then they are "foster mothers of plutocratic oppression."

Read Rev. Wasson's and Bliss' articles in the same issue in which my article was published for quite similar charges to mine.

Third: Comrade Carr loses sight of the fact that my charges were against the organizations, as such. I was not dealing with individuals only as they endorsed by their cooperation and assistance the attitude of their respective churches. For instance Bishop McCabe in the New York Conference lately said he spoke officially when he declared for the open shop, in other words declared for plutocratic oppression" for this is one of their weapons.

So long as any member of that body remains in that church, without this action is reversed they are personally responsible for that great crime against the laboring class.

Fourth: Any unbiased analysis of my fourth reason for leaving the church and organizing a new one will result in an endorsement of the same.

Reforms have never occurred in churches until forced from without to make reforms.

Fifth: "Those of us who believe in regeneration and a higher spiritual life demand a spiritual home and true Christian fellowship." This is the most important reason for a new church unless we surrender all of the spiritual to the economic. If the only object of a separate church is to make Socialists, then we concede that the movement is open for debate or question. But so far as I am concerned Socialism without Christ, devoid of the spiritual, is insufficient—fails to meet the craving demands of the inmost nature, while a Christianity without Socialism is a farce.

Sixth: Here again I speak of the organic attitude of the church in the absence (though this may be said to be negative) of any declarations in creed or discipline to prevent class distinctions and competitive exploitation of the wage earner. The church is guilty and cannot change from within any more than the leopard can change his spots.

Comrade Carr unconsciously upsets his whole argument against a separate church when he quotes this true and beautiful saying, "Nothing can hold against hell but the winged ideal." But ideals are like lightning they need harnessing up for human use. It was for putting hands and feet to ideals that martyrs went to the stake and the gibbet.

I will add one more reason for a Christ-like church. It is that the church makes or confirms ethical standards. We need a new moral reasoning rod. One such denomination in the land known as such from the Atlantic to Pacific would do more good than the hundreds and thousands that are now silent as tombstones on the burning questions of the day. Such a church in Wall street would mean something,. Comrade Carr would not then have to strain his mental and spiritual vision in drawing a contrast between the Wall street gamblers and the Trinity church gamblers.

This leads me to remind my Comrade G. H. Strobell that his criticism of my demand for a new church he gives on the same page one of the strongest reasons for its existence. He quoted an article on the influence of a small minority of Socialists and labor forces in the British parliament in forcing the passage of the "Trade Disputes Bill," he says: "It is only one more illustration of the fact that an aggressive Socialist minority always has influence out of all proportion to its numbers."

It is just this influence that I claim for a new church whose creed, and practice would point in the same direction.

"Do unto others as ye would that others should do unto you," was uttered by a criminal against the capitalistic society and religion of that day. He was betrayed, spit upon and crucified, and all of his disciples followed, making the same demands and died similar deaths, but his and their words live and have power "out of all proportion to their numbers."

So long as there are over two million children in sweat shops above and underground driven to their death by this capitalistic system, by capitalistic members of churches, and so long as silent (with now and then an individual exception) reigns in pulpit and pew over our fair land, so long will I demand a church that not only theorizes about God, but one that will to the very limit of its possibilities practice what it preaches.

Comrade Rufus W. Weeks, says, "it is vain to denounce the church as fundamentally evil." Will Comrade Weeks tell us of one single church body that declares in their creed, polity or discipline against the competitive system of exploitation and robbery?"

If this lack is not fundamental then what is fundamental from the ethical and industrial standpoint. This lack may be the "unconscious result of economic causes," as it was with all of us. It is nevertheless a fundamental" lack. I am glad to hear you say, "Therefore it seems to me that those who feel moved to come out from the church, should meet by themselves and by all means launch their movement. I see no use for a Conference standing for two opposite programs."

This is in keeping with statements made in my first article that there "was room for the two organizations but not under one head" or words to that effect. It was with this thought in mind that I called for a symposium on this question.

From what Comrade Carr, yourself and others have said you do not care to have any of us "come-outers" at the Conference. Let this be made plain so that there may be no misunderstanding when the Conference assembles. I shall not feel hurt to be invited to stay away. I wish to say however that if the movement is to be entirely non-sectarian, a truly religious fellowship organization, whether the members of itbelong to churches or not, then I could conscientiously belong to it.

I wish it distinctly understood that I am not purposely antagonizing any other form of organization.

I am simply making room for my own convictions, and in feebleness endeavoring to discover a path to religious liberty and activity.

Persons in twelve different states have written to me in response to my request. I have room but for a few of them, and can give but very brief extracts from the same. "Your letter x x expresses my views exactly. It has long been my conviction that such a move ought to be made."

REV. F. K. GIFFORD,
Fort Collins, Colorado.

"I would say your article x x seems to have the right ring and voices my sentiments exactly. Whatever you do cut out the capitalistic church.

W. H. PIGGOTT,
Parkersburg, W. Va.

"In reply to your question, 'Shall we have a Socialist church?' God bless you—yes. I think reasons must be potent to every Christian Socialist.

A. G. HUNT,
Westport, S. D.

"I have read your able article in The Christian Socialist. I must say I regard your arguments unanswerable and convincing. x x

M. B. BUTLER,
Lorado, Ark.

"Except the Lord build the house they labor in vain that build it. x x Yours for Socialism and the kingdom of heaven on earth.

W. C. FRANCIS,
Mineral, Texas.

x x "I am very much in favor of it" (the Socialist church) x x Since I have read the Christian Socialist I have thought that we ought to have a Socialist church.

FRANK V. PETERSON,
Cass Lake, Minn."

"Your communication x x has pleased me very much. It is the first article so far in the C. S. that completely expresses my feelings. x x

FRED W. OTTO,
Dayton, Ohio."

"I have read and re-read your article in C. S.. I fully endorse every word of it.

C. A. SNYDER,
Milburn, Neb."

"I was very much pleased with your article. We cannot ally ourselves with the defenders and apologists of greed. I hope a church will be organized. It will be as necessary to give backbone to old organizations as the Socialist party was to arouse the old party politicians to do something for the people. x x

IRA CULP,
Vale Summit, Md."

I hope at some future time to give some more of the answers received. In the meantime I shall be glad to hear from others on the subject.

J. W. WELLS,
Box 317, Portland, Ore.

Editorial Reply To Rev. J. W. Wells

For the purpose of granting fair play and because the subject was certain to require elaborate discussion soon, the **Christian Socialist** has given space to the two arguments of Comrade Wells. And doubtless he has put the case for a separate Socialist sect as strongly as it could be stated.

Those who are interested in this discussion will find Rev. Wells' first article in the issue of May 1. The reply of myself and others may be found in the issue of May 15. The articles in this issue will conclude the present discussion owing to lack of space in the next few issues which must be devoted to the Conference and other matters which have been unavoidably delayed.

Some of the remarks of Comrade Wells are of such general application that any one claiming to be honest would naturally apply them to his own position whatever it might be.

He admits my statement that **Revolution is evolution bursting into bloom and insists that the blooming time has come.** Don't worry. When that time has come the "bloom" will appear.

"One may not tear its close-shut leaves apart;
Time will reveal its calyxes of gold."

Our duty is to **preach the whole truth to every one we can,** not to spend our strength trying to precipitate a premature, abortive and foredoomed revolution. **It is education we need now.**

It is folly to charge religious denominations with deliberately taking the side of capitalism when the average member of these denominations could not tell the difference between capitalism and Socialism. What they need is not condemnation nor desertion but **a few Socialist books.**

"Did you ever hear of a denomination turning any one out for being an exploiter? Then they are 'foster mothers of plutocratic oppression,'" says Comrade Wells; and as no denominations have turned any one out for being a **Socialist** it must follow (according to Comrade Wells' logic) that the denominations are all Socialist! (They are much nearer to it than they realize. Let us educate them further).

Rev. Wasson's and Rev. Bliss' articles were cited as if Comrade Wells were ignorant of the fact that these gentlemen are both active priests in charge of Protestant Episcopal churches.

Bishop McCabe has no authority whatever to speak "officially" for the open shop. He speaks for himself alone until the General Conference declares his views. It is unjust to blame three million Methodists with the follies of an old relic of the Civil war. If the next General Conference takes his view, it will be only after a hard fight. And the next one will be far enough advanced to repudiate such ideas.

No power without ever reformed a church, but the power ofthe men within. The light from the church and from science is reflected from without upon the minds of men within who actively insistfrom within that the Church in general change its attitude. Thus creeds and forms become obsolete and the church moves onward walking in the light. The only thing Christian men need today is more light.

The Interdenominational Christian Socialist Fellowship will supply the spiritual needs of the people, in addition to what they receive in their churches, and at the same time leave them in closest touch with the other church members, thus speeding the time when all churches will preach the Socialist gospel and manifest the Socialist spirit.

The churches are composed of individuals who do change their moral, religious, and economic views from generation to generation. Not a single great Protestant church in America

(*Continued on Page 3*)

FUTURE OF LIFE INSURANCE

Passage from address delivered by Rufus W. Weeks, President of the Actuarial Society of America, at the annual meeting of that society, held in New York, May 17th, 1906.

* * *

We life insurance men feel somewhat as if we had been through an earthquake, and, like the San Franciscans of today, we cannot help asking ourselves—What of the future? What of the near future, and what of the far future? Will such shakings recur, and what will the end be? Will this new impulse of the State, to interfere in corporation matters, go on and extend, and will the interference become more and more drastic, and to what final state will the impulse drive the institution of life insurance? Or, will the institution itself some time be brought to an end?

To you it is not necessary to say that life insurance exists for a certain definite object, and that that object is not the paying of salaries to officers. It is not even, as the heathen vainly imagine, the paying of dividends to policyholders. Life insurance is an economic device, the function of which is to divert certain quantities of food, clothing and shelter from those who would not suffer from want of such quantities, to a certain section of those who would. Such is its purpose in the life of the world; but life insurance is a method indirect, cumbrous and incomplete of fulfilling the economic need it purports to meet. Another method of carrying on this economic function may without difficulty be conceived of—a method which would be complete, simple and direct. This being so, it is likely that such a method will sooner or later supplant the present crude device known as life insurance,—as likely as that when an inventor had once thought out a simple machine, it would drive out the clumsy machire of his first devising.

What I have said of life insurance is equally true of all corporations; corporationism itself is an indirect form of organization for the production of the things needed by the people of the country, and a very indirect and cruelly incomplete device for distributing the things made to those who need them. It is easy to conceive a method by which the things needed could be made by concerted action of all and be distributed by a rule which should leave out no one. There are of course many objections to such an imagined method, but it is not likely that these objections will permanently avail to prevent its being brought into action. They will sooner or later be broken down by the pressure, more and more overwhelming, of that vast mass who will conceive that they are to be bettered by the change, reinforced by the lovers of order and of justice who feel that a working system embodying the principles of justice and order could be set up and would last, given a strong enough determination.

If, then, in the days to come, the **Zeit Geist** shall confirm this forecast, the actuary, as he is now known, will cease to be. The expert in rates of mortality will still be needed, but hardly that special expert whose art is to combine pecuniary values with life probabilities. Still, it would be premature now to sing the swan-song of the actuary; the youngest of us will doubtless live out his time in life insurance, though he is likely to meet many an upheaval before his career is over. As, in these doubtful days, we sometimes cheer ourselves with the thought that, when all is said, life insurance is really a blessing to mankind, so let us, as we look forward, believe that when life insurance ceases, it will cease only because a greater blessing is ready to come in its place.

Reassurances such as these, following misgivings as to ideals likely to be demolished by Democracy, are expressed by Lowell in his poem, "The Cathedral."

"Shall this self maker with the prying eyes,
This creature disenchanted of respect
By the New World's new friend, Publicity,
Whose testing thumb leaves everywhere its smutch,
Not one day feel within himself the need
Of loyalty to better than himself,
That shall ennoble him with the upward look?

• • • • •

Shall he divine no strength unmade of votes,
Inward, impregnable, found as soon as sought,
Not cognizable of sense, o'er sense supreme?
Else were he desolate as none before.
His holy places may not be of stone,
Nor made with hands, yet fairer far than aught
By artist feigned or pious ardor reared,
Fit altars for who guard inviolate
God's chosen seat, the sacred form of man.

Doubtless his church will be no hospital
For superannuate forms and mumping shams,
No parlor where men issue policies
Of life assurance on the Eternal Mind,
Nor his religion but an ambulance
To fetch life's wounded and malingerers in,
Scorned by the strong; yet he, unconscious heir
To the influence sweet of Athens and of Rome,
And old Judea's gift of secret fire,
Spite of himself shall surely learn to know
And worship some ideal of himself."

Lowell's dreads and his hopes are already a little antiquated, but the spirit in which he faces the future is wholesome, and he has a suspicion of the truth spoken by another—"The cure for the evils of democracy is more democracy!"

(*Editorial Reply Continued From Page 2*)

stands theologically for what it did fifty years ago. Not one stands for what it did morally fifty and one hundred years ago, particularly on slavery, temperance, literature, amusements, etc.

For any particular church organization I do not care, but the best and quickest method of converting the members of the churches to Socialism interests me greatly. When the church people become Socialists they will soon change the official attitude of their churches.

.."A Socialist minority" in side the church could stir things up. Outside it would be misunderstood, ridiculed or ignored and would fail to accomplish its work.

No church built upon a single doctrine can have large influence. It is too narrow to satisfy. The Behaists, the Swedenborgians, the Millennial Dawn adherents are Socialists,—why does not Comrade Wells join them? He does not accept their other doctrines. For the same reason they would not join his church. And for this reason no sect can ever hope to gather to its support a large per cent of the religious Socialists. Socialism is too large a principle to be made sectarian. It must capture and revolutionize all the churches. Therefore we need an interdenominational organization of Christian Socialists rather than a mere Socialist sect. Sectarian strife blinds people too much to be of use today. Sects are doomed to perish. The new church will evolve by scientific enlightenment, brotherly love and organic combination and change out of the old. While the churches are forgetting their old time differences and coming together, let us not attempt to add a new one.

Aside from a few well-nigh forgotten fanatics whose unreasoning impatience attempted to start anti-slavery sects, it was the conservatives, the pro-slavery men, who seceded from the churches on account of the churches being captured by the abolitionists more than twenty years before the war. Let us capture the churches and if any one secedes, let it be the capitalists. All the Christian churches belong to Socialism by virtue of their faith in Jesus. Let us claim our own.

Of course the Interdenominational Fellowship would admit members from Socialist sects, or from no sect, but the Christian Socialist movement must not permit itself to be crippled and hidebound by sectarianism.

From among the many letters that have reached the editor concerning this controversy, a part of one from Rev. Robt. M. Webster, of Elmonte, Calif., author of "The Kingdom of God and Socialism," is all that space permits:

"You have said what I have felt and been trying to say for ten years. I have found certain non-compromising, non-tacking, fly-into-the-teeth-of-the-wind-and-on-to-the rocks Socialists a greater hindrance to our cause than any one or anything else.

"The tone and temper of your paper satisfy me greatly.

"My heart's desire and prayer to God is that the genuine Christ-spirit, the love-spirit, may animate the Conference at Louisville.

"The genuine Christians in all churches and out of the church are bound to become Socialists as soon as they see what we really mean; for we mean to establish "the kingdom of God and His righteousness" on earth.—and ours is the practical way."

Thanking all who have written their encouragement concerning this matter, I am, cordially and fraternally yours for the revolution in church and state.—E. E. C.

A Letter from Jack London.

Glen Ellen, Cal., Apr. 28.

Dear Comrade Kerr:—

I do not know of any book dealing with Evolution that I have read with such keen interest. Mr Moore has a broad grasp and shows masterly knowledge of the subject. And withal the interest never flags. The book reads like a novel. One is constantly keyed up and expectant. Mr. Moore is to be congratulated upon the magnificent way in which he has made alive the dull, heavy processes of the big books. He uses splendid, virile English and shows a fine appreciation of the values of words. He uses always the right word.

Yours for the Revolution,
JACK LONDON.

The Universal Kinship. By J. Howard Moore. International Library of Social Science, Volume 3. Cloth, 331 pages, $1.00. Chicago: Charles H. Kerr & Company, 264 East Kinzie street.

WHAT TO READ ON SOCIALISM is the title of a most interesting sixty-four page pamphlet issued by the Chas. H. Kerr and company (cooperative publishing house) which every one should read. It opens with an able and easily understood article on the Socialist Movement, the Socialist Party and How the American Socialists Publish Their Books, which alone is worth a dime. And the list of books and pamphlets at from five cents to two dollars each, on various phases of the Socialist thought and movement (and several which cannot be truly called socialist books at all,) is surprisingly large and comprehensive. This pamphlet marks an epoch in the Socialist movement. We now have a vast and satisfactory Socialist literature growing larger every year. The Kerr Company deserve immense credit for the vigor and daring with which they have produced and pushed forward Socialist literature in America. And the most surprising thing about this pamphlet is that it only costs ONE CENT—the price of mailing alone. Do not fail to send for one at once to Chas. H. Kerr & Co., 264 E. Kinzie street, Chicago. (Note change of address.)

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CALL FOR CHRISTIAN SOCIALIST CONFERENCE,
JUNE 17 and 18

The First National Conference of Christian Socialists will meet at Music Hall, Sixth and Walnut Sts., Louisville, Ky., June 17-18.

All men and women are urged to be present who thoroughly believe in the Christianity of Socialism and the Socialism of Christianity;—who are loyal to *the socialist party* and believe that socialism should also have *a distinctly religious expression.*

All such men and women who can not attend the Conference in person are urged to send expressions of sympathy and approval to Chas. H. Dobbs, care Insurance Field, Louisville, Ky.

The object of this Conference is to unite in one glorious fellowship the men and women whose hearts are fired with the love of God and the immediate hope of His kingdom on earth; to devise ways and means of reaching all religious people with the socialist message; to evangelize the churches and turn their tremendous influence against Mammon in favor of practical justice and brotherhood; to preach the "Good News to the Poor" and proclaim the Jubilee of Freedom from want, worry, hate and ignorance.

The immediate work of the Conference will be to choose a suitable name and form of organization and to adopt practical plans of future work in wise co-operation.

A strong and delightful program is being arranged, with large opportunity for discussion, and "our fellowship will be sweet."

One fare for the round trip may be obtained on all railroads from any point in the United States, on account of the great Kentucky Home Gathering, beginning June 13, and the return tickets are good for a long period. For further information about entertainment, hotels, railroad rates, etc, address Chas. H. Dobbs, care Insurance Field, Louisville, Ky.

It is confidently expected that prominent Christian Socialists will be present from all parts of the country aud the Conference will be historic. If you are in full and sincere sympathy with this movement, *come if possible.*

—LUCIEN V. RULE, GEORGE WILLIS COOKE, J. W. WELLS, OSCAR F. DONALDSON and EDWARD ELLIS CARR, Committee.

◆

Dr. George Willis Cooke's review of Upton Sinclair's book, in this issue, is as interesting as "The Jungle" itself, though not so terrible. It is the ablest review of the book we have yet seen.

Please take notice, we withdraw our offer of the Appeal to Reason with the Christian Socialist for one year for fifty cents.

Five subscriptions to the Christian Socialist for $2.00. Send us a Club.

THE ECONOMY OF THE BIBLE

By J. C. Ayres, Kansas City, Mo.

III. WAGES.

"Thou shalt not oppress an hired servant that is poor and needy; in his day thou shalt give him his hire, for he is poor, and setteth his heart upon it." (Deut. 24-14, 15.) "Woe unto him that buildeth his house by unrighteousness, and his chambers by injustice; that taketh his neighbors service without wages." (Jer. 22-3.) The Bible writers assumed many self evident truths; among them were, that labor applied to land, gives rise to profit or gain, and that the product of such labor constitutes the element of wages—in other words, labor pays its own wages. A question of fact very naturally is here suggested,—why is the world's hard labor, often called drudgery, always done by the poor? And why is the man who does the world's hard work always poor? The philosophical boy answers, "because the rich man don't have to;" the thinking man answers " because the man who has control of the monetary system (money-changers) controls distribution; for money, like land, is a subject of monoply and controls product and wages. The question of distribution of product or wages, next to land engaged the attention of the great law giver of Israel. He saw the close connection between the physical and the moral. Avarice always casts about for opportunity to exploit the profit of labor. The Hebrew law had this fact in view when it required prompt payment of wages, and weights and measures which then determined a laborers hire. Said James, "behold the hire of the laborers who have mowed your fields, WHICH IS OF YOU KEPT BACK BY FRAUD, crieth out, and the cries of them that reaped have entered into the ears of the Lord of Sabaoth." The penalty of "woe" pronounced for violation of Israel's just laws, was understood by the Hebrew to be in the hands of God, and liable to visitation, even to death. Being cut off from the people, and destroyed as a people, was to them a calamity to be avoided, and acted in their mind as a restraint. It developed a high respect for God and the law, and Moses their official head. The question of labor and its wages, is treated in the Bible as a necessity, both honorable and blessed. The universal law of remuneration is recognized even to the realm of the moral and spiritual. "The laborer is worthy of his hire" is Jesus' estimate of "value received" in the ministry of holy service; and Paul boldly pronounced the same high principle, even down to "the ox that treadeth out the corn."

The bible economy of wages involves again an eternal principle that concerns most an age of organized labor and organized business. It implies the mutuality of human life, and its highest law of love. While the principle is economic, its paramount importance is found in the moral interests and character of the people.. Justice is the law of wages. A GOD OF LOVE MUST BE A GOD OF JUSTICE. The inseparable relation of the material and spiritual is ordained, and the fruitful earth is the source of physical remuneration. Who shall furnish the solution, and from whence the remedy of the world's wage troubles? The Bible holds the key to the situation. A day's labor paid today. A just equivalent for service done. Honest weights and honest measures that are the units in exchange and determine the price of service. A FINANCIAL MEDIUM BASED ON PRODUCT IN FACT, NOT IN THEORY. A monetary system beyond the power of monopoly, upon the principle of equality and equal love of neighbor. The evidence of debt—a bond or mortgage is Satan's device to enslave the world, and to make it the basis of commercial life is the tyrant's chain. Usury is the vitality of the world's financial organism, and land-lordism and wage-slavery are in the Bible placed in the category of lower vices. It is by the device of usury, rent and profit that men descend to the condition of land-lord and tenant. Jacob's descendants in Goshen were dispossessed by the rental system.

IV. USURY.

"The rich ruleth over the poor, and the borrower is servant of the lender." (Prov. 22-7.)

"Thou shalt not lend upon usury; usury of money, usury of victuals, usury of anything that is lent upon usury." (Deut. 23-19.)

There was beyond question in the mind of the law-giver of Israel and behind this statute a philosophic principle. Debt is throughout the Bible considered as depletory in its effects and usury is the vitality of a debt.

The prohibition concerned a debt against a brother Hebrew, but permission was given to exact of a Gentile people. This policy would be in the way of strengthening Israel and weakening their enemies and aid in the purpose of driving out of the mongrel tribes of Canaan. Usury exactions and poverty, and wealth and oppression are placed by the Bible in the relation of cause and effect.

Nehemiah in the captivity learned the lesson of usury—despotism and the wiles of the mortgage fiend. Labor slavery induced by mortgage upon the lands of his people stirred his indignation which found utterance in these remarkable words—"We have borrowed money of the King's tribute on our fields and our vineyards, and lo, we bring our sons and our daughters into BONDAGE; FOR OTHER MEN have our fields and our vineyards; and I was angry when I heard their cry. I PRAY YOU LET US LEAVE OFF THIS USURY. Restore unto them even this day their fields and their vineyards.”

The modern municipal or government bond, in its present form at least, was a stranger to Bible writers, but they were well posted in the workings of interest bearing debts, and bondage was the word that told the whole story of financial and moral decline. The wasting influence of debt in Israel, as prophesied, told upon the fertility of their lands, for over and over the ponderous “clusters of Eschol” gave place to barrenness, and a worse depletion of the character of the people. Paul's moral theorem, “Owe no man anything save to love one another” was suggested no doubt by the Hebrew injunction. Said Jesus “If ye lend to them of whom ye hope to receive what thank have ye; for sinners lend to sinners.” David rose to heights of moral sublimity declaring usury a bar to the Holy of Holies, saying, “Who shall dwell in thy tabernacle? Who shall ascend into thy holy hill?... He that putteth not out his money to usury nor taketh reward against the innocent .”

Bible writers refuse the world's definition of success. They go to the foundations for the solution of social as of other questions. The public conscience is first to be enlightened and after that measures for the public welfare enacted by the people to secure the ends of justice. “Speak unto the people” was the Hebrew referendum. Irresponsible legislation at the hands of covetous men is not in accord with the fundamentals of the Bible. “Love thy neighbor as thyself,” is the Bible touch-stone that should test the qualities of legislation. Let this divine criteron try the bond-system of this country and the world on which is made to rest the financial, and through it the highest interests of mankind, and it needs not a seer to predict the result. A certificate of corporate debt as a basis of prosperity is a paradox.

The world's financial system is the product of covetousness and fosters accumulation of wealth beyond the dreams of avarice.

Distribution of blessings; not concentration, is the law of God and of nature. “If the clouds be full of rain they empty themselves upon the earth.” “Consider the lilies of the field,” said Jesus, “how they grow” to breathe out fragrance on every breeze, and the clouds drop down their blessings far and wide.

Intelligence and rightousness are prime factors in a coming ideal civilization that is foretold in the scriptures. Organized greed has encroached more and more upon the time and opportunity necessary to the development of character. The crime against childhood in factories, mines and department stores lies at the door of corporate power.

Land, labor and money comprise the material side of Bible economy. It subordinates all to the high plane of spiritual ideals, and treats them with an emphasis commensurate with their gravity. The Bible contemplates a full redemption, reaching both man's physical and spiritual. It portrays the mission of the prophetic and the risen Christ.

Earthquakes And the End of the World

By Rev. S. L. Hoover, Knoxville, Tennessee.

On a certain occasion the disciples of Christ asked him, “What shall be the sign of thy coming, (Greek parousia-presence) and of the end of the world” (Greek aion-the consummation of the age)?

In the popular mind the “end of the world” suggests the destruction of the earth, but in the scriptures the Greek word for earth is (ge); and for world is (kosmos.) Now Kosmos means “the affairs of this life, the present existence, customs and practices of men, human society, public affairs and occupations.” The average person failing to make this distinction is constantly confronted with contradictions. For example if you try to show such persons that an age of brotherhood, co-operation, and human solidarity is rapidly taking root in the hearts of men, and that the Kingdom of God is inevitable, they will tell you that Christ said, “My kingdom is not of this world,” being ignorant of the fact that Christ used the word kosmos which meant the state or system of society in which he lived. Yet these same persons will fervently pray, “Thy kingdom come (on earth-(ge), thy will be done on earth (ge) as it is in heaven.”

This now brings us to the point where we can show the relation between earthquakes, wars, etc., and the establishment of the kingdom of God, the establishment of which means the second coming of Christ, because it is only in such a state of society that the power and spirit of the teaching of Christ can and will prevail. If the reader will refer to Luke, chapter 21, he will see that all these calamities, both from natural causes, and from man's own ignorance, superstition, and fear are named,—wars, rumors of wars, earthquakes, famine, pestilence, terrors, signs, persecutions, prisons, unfaithfulness of friends and relatives. Then out of the terribly dark picture drawn the reader is encouraged and advised to “look up and lift up his head; because his redemption draweth nigh, when these things begin to come to pass.” Luke 21; 28 and if he will include verse thirty-one, he will see as follows: “Even so ye also, when ye see these things coming to pass, know ye that the kingdom of God is nigh.”

It is a remarkable fact that men have ignorantly misinterpreted and misapplied this term,—the kingdom of God or the Kingdom of the Heavens by supposing it to be a state of existence for spirits in the future life when the fact is that Christ applied the term to a state of society of men in the flesh, here and now, and besides he never failed to make a distinction between heaven,—the place of abode of spirits, and the kingdom of the Heavens which may be described somewhat as follows: It is a state of society in which men having acquired a knowledge of Christ and his teaching and faith in his gospel and example as the only correct rule of life, have become convinced that the human family is a unit, and that if any member is injured, defrauded, maltreated, or in any way prevented from developing all his capacities, moral, intellectual, social, spiritual, and so forth to the greatest possible extent, SUCH INJURY RECOILS UPON THE ENTIRE RACE, and each individual is in the last analysis affected to the same extent as the injured one. It illustrates the unchangeable law of action equal to reaction, and now for the first time man can appreciate what the Golden Rule really means, and instead of saying it is impractical, he sees that it is law unchangeable, unrelenting law, that he must practice it or forfeit his happiness and his life.

Christ said: “Do not be anxious about what ye shall eat, or what ye shall drink, or wherewithal ye shall be clothed. But rather seek ye the Kingdom of God, and all these things shall be added unto you.” Now it must be clear to every one that if the citizens of San Francisco and western California were as good as angels, and would pray day and night without ceasing they would not be saved from starvation and destitution, except for the fact that SOMETHING OF THE SPIRIT OF LOVE, AND BROTHERHOOD THAT IS TO PREVAIL IN THE KINGDOM OF THE HEAVENS HAS ALREADY TAKEN HOLD UPON THE HEARTS OF MEN, and caused them to respond to their stricken brethren to the extent of about ten million dollars already.

Does God send earthquakes to teach men the unity of the race? No. They proceed from natural causes, but as Christ pointed out, their continued occurrence will sooner or later drive this truth into the unreasoning minds of men. Does God institute competition, strife, contentions, wars, persecutions among men so as to force the Kingdom of the Heavens upon them? No. These are class struggles growing out of man's ignorance, and the animal nature that still clings to him, but as Christ pointed out “these things must needs come to pass,” in order to convince men of their uselessness, and the injurious effects upon all, and today seven million Socialists of the world are convinced, and subscribe to the following declaration regarding war. “As soon as a situation shall be presented which, openly or secretly, may give rise to an apprehension of a conflict between two or more governments, and render a war between them possible or probable, the Socialist parties of the countries concerned should at once, and upon the invitation of the International Socialist Bureau, enter into direct communications with a view to determine upon a concerted mode of action on the part of Socialists, and workingmen of the interested countries in order to prevent the war.

At the same time the parties of the other countries should be advised by the Secretary of the Bureau, and a meeting of the International Socialist Bureau shall be held as soon thereafter as possible for the purpose of devising the most appropriate measures to be taken by the entire international Socialist movement, and the organized working class to prevent the war.” Socialism has prevented two conflicts in Europe within the last year.

The press dispatches state that the destruction and suffering by the earthquake at San Francisco caused all social, financial and racial distinctions to be wiped out. The human mind acts slowly, but it is only a step in the mental process to arrive at the truth that if the wiping out of distinctions means the common good in such a calamity it means the common good at all times, because there are millions of persons who are beginning to see that not only in the earth's crust are there eruptions and upheavals. but also in our industrial, social, and political life there are changes taking place day by day that are more destructive of life and property than any earthquake that history has ever recorded. A new machine is invented, displacing millions of dollars worth of labor and capital invested in an old and inferior process, and throwing out of employment millions of working men. Their suffering is intense both of body and mind, but they suffer as individuals here and there and because it is not so concentrated at one point as was the destruction of life and property at San Francisco, there is a tendency to overlook it, but it can not be continually disregarded for this increasing poverty and the consequent destruction of life and happiness, is beginning to sap the very foundations of human society, and men everywhere are beginning to see the cause for it. A few more wars, a few more earthquakes, a few more famines, a few more prisons, a little more persecution, a little more unfaithfulness of friends, “and this gospel of the kingdom shall be preached in the whole earth for a testimony unto all nations; and then shall the end come.” Not the destruction of the earth, but THE END OF THE COMPETITIVE SYSTEM, which is contention, which is strife, which is war, which is hell; and in its place shall arise the co-operative commonwealth, which is peace, which is progress, which is the Kingdom of God.

ITEMS FROM EVERYWHERE

EDITED BY GEO. H. STROBELL, NEWARK, N. J.

I have an unbounding faith in the possibility of teaching Socialism in the churches. The great mass of their members after all belong to the actual working class. Socialism is to them in their state of economic uncertainty another gospel—good news.—I said a month ago that we do not get into contact with these people because we ourselves are at fault. When the first draft of my pamphlet "A Christian view of Socialism" was completed the opinion of a literary Christian man, a Socialist was sought he returned the mss. with quite a good many corrections. Now what do you suppose these corrections were? With few exceptions they aimed at an agreement with the latest inductive science regarding the authenticity, validity and chronology of the Scriptures. Now the evident aim of the pamphlet was to teach the gospel of Socialism to the orthodox church member from his point of view. The corrections if retained would have queered the whole subject with the class I aimed to reach. What gave me the attention of the "Presbyterian Ministers' Association of New York City and Vicinity" and caused them to pass a resolution a week later asking me to print and furnish them with copies was, that probably for the first time they had heard the simple gospel of Socialism presented in a language familiar to them and which contained nothing destructive to orthodox Christianity. But it does seem as if the lesson cannot be learned. One of the Christian ministers who read my pamphlet also a Socialist sent me word that it would have been better if the biblical exegesis had been omitted because it was claimed by investigations that the Mosaic law was the result of past exilic production. Here's a state of mind for you. How many believers in the Divine Revelation contained in the Bible would hear me talk about Socialism if I gave utterance to such a statement? The truths of Socialism depend upon economic material investigation and experience and not upon the destruction of our faith in the word of God. Now what I have written for one of the great religious denominations can be altered by an orthodox Catholic or Greek or Methodist so as to give him just as fair a hearing for Socialism in his church as I secured.

The New York World sent out this circular letter and got free copy from Debs, Wayland and other well known Socialist writers.

Dear Sir:—Six years ago Senator Hanna, then chairman of the republican national committee, expressed the conviction that Socialism would be the chief political issue in the presidential campaign of 1912. There is abundant evidence that his belief was well founded.

Convinced that the issue is rapidly, though silently, shaping itself, The World has thrown open its columns to a public discussion of the question. It is now endeavoring to present the opinions of a large number of representative citizens as to the meaning of Socialism in America and its relation to American institutions.

The World would consider your opinion a contribution of real value to this educational discussion. A brief expression of your views regarding Socialism in America and its significance would be greatly appreciated. Sincerely yours,

THE NEW YORK WORLD.

"The Jungle" has now been published two months, and already six translations of it are under way; the languages are Yiddish, Lithuanian, Bohemian, German, French and Dutch. According to Miss Alice Lakey, secretary of the National Consumers' League, the canned-meat trade has dropped off 17 per cent.

National Secretary Barnes reports that the outlook for the polling of a large vote at the coming Congressional elections is most gratifying. The organizing of locals and enrollment of members is going forward at an unprecedented rate, as indicated by the reports of lecturers and organizers now afield.

Comrades of the Socialist Party:—The Socialists of San Francisco have suffered very severely in the terrible calamity that has befallen this city. We are therefore compelled to appeal to you for aid.

The disastrous conflagration and the general impoverishment have badly crippled our organization—and that at the beginning of a critical campaign. Our headquarters have been totally destroyed. We have lost all our records. Our furniture, our fine library, our large stock of books and other literature were consumed by the flames. These were worth over a thousand dollars and are now a total loss. In addition, we are now losing our income from propaganda meetings, collections, and literature sales, averaging $250 a month, and which was being continually returned into propaganda. In dues, too, we will inevitably suffer a severe decline for some months.

We appeal to you, comrades, each and all, to exert every effort to raise all possible funds for us, to dig deeply in your pockets to help us care for our destitute, homeless and workless, to repair our losses, and seize the golden opportunity which promises great things for the cause in California. It is imperative that we get every cent you can spare—and quickly.

Send all money to George Williams, Organizer of Local San Francisco, Socialist Party, 1012 Minnesota street.

Published by order of Local San Francisco, Socialist Party, May 1.

GEORGE WILLIAMS,
Organizer.

Donations received at National headquarters for the San Francisco fund amount to $184. Receipts in April at national headquarters of the Socialist party amounted to $3,822; expenditures, $3,839.

The pamphlet containing the resignation of Joseph M. Patterson as commissioner of public works, Chicago, is ready for shipment, $1 per thousand. This document shows the futility of reform measures. Address the National office.

Jack London will probably be the Socialist candidate for governor of California this fall. It is planned to place Ben Hanford, M. W. Wilkins, Joseph Wanhope and other Eastern speakers in the state.

No sooner was a Socialist elected alderman at Livingston, Mont., than the authorities suddenly ceased to work the street men longer than eight hours. Prior to that they were breaking the law, and the State Federation of Labor repeatedly called attention to the fact.

"There are more children under 15 working in the mills in free America than in Germany and England and Italy put together," said A. J. McKelway of the National Child Labor Committee, in an address in Philadelphia recently. "There are more children under 16 in Pennsylvania working in the mills than there are in all the Southern States put together."—Union Sentinel.

Tom Watson's magazine bears the motto:—"Equal rights to all, special privileges to none." His April number contains two editorials, one on the race and the other on the land question. These editorials strongly suggest the propriety of amending Mr. Watson's motto to read:—"Equal rights to all except negroes, special privileges to none except landlords."
--Vineland N. C. Independent.

Senator Bulkeley of Connecticut is President of the Aetna Fire Insurance Company. Before the House Judiciary Committee: Discussing the Armstrong investigation and the irregularities brought out in that connection, he said they did not arise from the internal mismanagement of the companies or from the personal or official dishonesty of the officers of the companies, but wholly from the jealousy of financiers to get control of the vast funds of these institutions. The investigation and the legislation which has grown out of it, instead of bettering conditions, would produce a contrary effect. Instead of having several great institutions as before, controlled by a divided responsibility, they had put the entire business into the hands of one man. "Who is that man?" asked Representative DeArmond. Senator Bulkeley did not reply. There was silence in the room; then a general suppressed laugh.

"Twenty years from now," went on Senator Bulkeley, after the tension of this incident had passed, "these great insurance corporations existing today will own the major portion of the investment securities of the country. They will control absolutely the finances of the United States and of the world."

There are twenty-one countries possessing working class parties definitely organized under the name of labor or Socialism. Germany heads the list with eighty-one members in the Reichstag. Leaving Great Britain out of the count for a moment the countries follow in this order:

France, forty-eight; Italy, thirty-two; Belgium, twenty-eight; Denmark, sixteen; Austria-Hungary, ten; Holland, eight; whilst a still smaller number are to be found in Sweden, Norway, Bulgaria, the Grand Duchy of Luxemburg, Switzerland, Finland, and the Argentine republic.

Before the recent general election, the labor section for Great Britain numbered four, if the independent members alone are considered and fifteen, if the group is made to include labor members within the radical party.

In either case the country stood low on the list—very low for a land that has reached such a high level of industrial development. Today Great Britain stands well up on the list with a labor party of twenty-one which is swelled to fifty-four by the addition of the radical labor members.

In certain countries, though the labor members are not numerous, their relative strength is considerable because the parliament itself is not large. In Denmark, for instance, there are but sixteen labor members, but they form fifteen per cent of the total.

Says Maxim Gorky, the Russian novelist and revolutionist, now in America on a tour: "Gapon, if he had been killed on the day of the massacres in Moscow might have died a hero. Unfortunately he lived to be bribed and to betray the cause of Russian Liberty. The Social-Democratic Board, after he fled from Russia, made an investigation of his conduct, and found that he had accepted through a secret service officer of the government one hundred thousand roubles, from Witte himself sixty thousand more, and from some other sources fifty thousand more."

Reports of the French elections are confusing. Capitalist newspapers report that the Socialist vote has increased and the present ministry remains in power and that the tendency indicates a "steady gain in support of Socialistic candidates. In fact, more than two-thirds of the Chamber of Deputies are advocates of Socialism in some of its forms.

The gradual and essential growth of Socialistic belief infecting all phases of thinking. Unless a reaction sets in, the outcome in the course of the next decade or two is likely to be a remarkable one, creative of a marked assimilation of Socialistic ideas along all the lines of the instrumentalities, by which society works out its ends. France is fast perfecting herself as the most interesting political laboratory in the world, Russia alone excepted, where the more primeval forces are boiling at white heat in the crucible."

Socialism is spreading rapidly in the French army. The arrest of a lieutenant last week for making a Socialist speech and declaring that he and his men would not shoot upon the people has led to an investigation that is startling the higher officials at the growth of Socialism.

The British workers continue to make themselves felt politically by scooping up new victories in local elections. At Stonehouse the Socialists captured a seat in the school board, it being their first campaign in that place, and at Ashington they also gained a seat. In Linthwaite the Socialist candidate for council was defeated by only seven votes, while at Irlam and Kirriemuir three additional seats were won. Cleveland Citizen.

In Tokio, Japan, the Socialists now publish three magazines and two weekly newspapers. The party continues to grow at a wonderful pace.

Owing to shortage of the rice crop in the North of Japan, one million people are suffering famine. Many are said to be living on acorns Japan is still, however, forging ahead among the great capitalist nations by steadily adding to the volume of her exports and the conquest of foreign markets. She is also increasing her navy.

In Holland the Socialist party and trade unions have just arranged a common basis on which both organizations will work together to build up the industrial bodies and carry on an aggressive political campaign. The successes of the past couple of years encourage the workers with the hope of an early and complete triumph.

In the canton of Bern, Switzerland, owing to the proportional system of voting, the Socialists will win a seat in the governmental ministry. A railway man has been put forward by the Socialists.

The New York Volkszeitung learns from Germany that the Polish Socialist party in that country has joined the Social Democratic party. Many attempts have been made heretofore to accomplish this end, but were never successful.

A Christian View of Socialism

The July 15 issue of the Christian Socialist will contain in full the noteworthy address delivered to the New York Presbyterian Ministers Association at their special request by Comrade George H. Strobell. This is one of the most helpful articles for ministers and churchmembers ever presented by a socialist, and we propose to send it to every Presbyterian Minister in America.

It will fill most of one issue of this paper. Nothing else but necessary notices of our paper and the Christian Socialist movement will be admitted. The papers will sell for ONLY ONE CENT A COPY in bundles of ten or more, while the article in pamphlet form would cost you from 5 to 10 cents each according to number purchased. ORDER A BIG BUNDLE of these papers for distribution among your religious acquaintances, and ORDER NOW so we will know how many to print. ONLY ONE CENT A COPY.

Our Comrade Christ

BY LUCIEN V. RULE, GOSHEN, KY.

Jesus who hung on Calvary's Hill
Beneath the darkened moon and sun,
Men call thee Loving Comrade still,
For still thy Spirit makes them One.
Not in our creeds so crude and cold
Art thou contained, most tender Lord,
But in Love's Gospel lived and told
In goodly deed as well as word.

Two thousand years have bloomed and died
Since God and Heaven were here with thee;
Since Mary listened at thy side,
And many heard in Galilee.
Since thou didst face the scoff and frown
Of hardened Scribe and Pharisee;
Since thou didst wear the thorny crown
And yield thy life to Destiny.

Yet like a leaven hidden deep
Within the world's unmoulded mass,
Thy social truths preserve and keep
Mankind until they come to pass.
Yea, once again the prophet cry
Rings loud and clear in every land:
"Behold the signs in earth and sky;
Love's Comrade Kingdom is at hand!"

The Caeser reign of force and fear,
So aged and gory, nears its fall,
When Toil shall dry its every tear,
And Labor's plenty nourish all.
Behold, the weary millions come!
The Mammon-burdened of our race,
The lame and halt, the blind and dumb,
To Freedom and the Father's face.

O Hell of Hunger and of Hate
Wherein the world so long hath lain,
Behold at last Love's Heavenly Gate
Our race hath reached by paths of pain!
Dear Comrade Christ, the Mind within
Whose light is Truth, whose soul is Love,
Mankind at last o'er Sickness, Sin,
And Death triumphant stands above!

THE CHRISTIAN SOCIALIST FELLOWSHIP

EDITED BY REV. LUCIEN V. RULE, GOSHEN, KY.

The First National Conference of the Christian Socialists of America will assemble in a preliminary meeting Sunday morning, June 17 at nine o'clock, at Music Hall, Sixth and Walnut streets, Louisville. Adjournment to attend church services at eleven. Afternoon and evening meetings at three and eight o'clock. Sunday meetings mainly devotional and educational. Monday meetings given to discussion and organization. A strong and inspiring program will be arranged. Let each comrade on arrival come to Headquarters at Music Hall.

Comrades desiring hotel accommodations will have to engage rooms in advance of arrival as the Home Coming crowd will be on hand ahead of them. Seelbach, the Galt House, Louisville Hotel, and The Old Inn are leading hotels. The Willard, Fifth Ave. and Rufer's come next, $2 per day. Senning's Hotel and Nic Bosler's Cafe, $1 each. If comrades will send in their names in time, they will be referred to good rooms and boarding places. *But we must have their names in time.*

Comrade G. B. Harris, Secretary of the Majority Rule League of Texas, writes, May 10: "Regret that I cannot attend the Christian Socialist conference, June 17 and 18. Am a Socialist. The church people call me an infidel here. By all means give us a church where people who believe that it is easier for a camel to go through a needle than for a rich man to enter the kingdom of heaven; and also that Christ's prayer, 'Thy will be done on earth as 'tis in heaven' may be practical—can join. I'd rather be called an infidel while on the outside of a church than to know that I am an infidel and on the inside of a church. Give us a Christian Church, and when you do Socialism will be there too. Fraternally for the peaceful revolution."

Our comrade, Rev. J. F. Tout, pastor First Christian Church, Imperial, Cal., writes May 11. "I am greatly interested in the coming conference called for June 17-18 in the Christian Socialist which I have just read. I cannot attend in person. I venture a word or two of suggestion. In my judgment it will be a great mistake to exclude from this conference persons who are Socialists but who are not party Socialists. This means to make a religious organization politically partisan. This will kill the movement in its birth. Socialism is divine, but political parties are human. Many people who are Socialists to the core are not in favor of a political party to push its principles. I worked with the prohibition party fifteen years to find that the party method tended to retard the progress of the temperance cause. The omni-partisan plan is proving successful and the party is dead. Let the people who believe in the party method go ahead if they so desire, but when you attempt a religious organization don't make it partisan.

"Another point. The question of making another church separate from the denominations will come up. I feel that this is on a par with the other proposition. To make another 'church' is as futile as to make another party. Make this organization inter-denominational, as I would suggest the political being omni-partisan. The whole work would go on then without having to fight the religious and political organizations and prejudice that exist. You need not fear but there will be found many roads of approach to execution when the sentiment of Socialism is strong enough. Political parties will fall over each other to adopt all that is required when the people say it must be so. I am owned by no party, and am ready to change my ideas when I am 'shown,' but this is my present feeling. May God bless this conference is my prayer."

Comrade Carr expresses himself thus strongly on the main point of consideration: "I cannot feel any sympathy with or see the 'expediency' of attempting to hide the real character and purpose of our meeting. I have refused to lecture at places where the comrades, 'to get a larger hearing,' advertised my lectures incorrectly if not falsely. There is nothing to be gained, and the most precious thing to lose, by deliberate indirection for the sake of appearances. We will gain nothing, we will lose some measure of respect, and dull our own weapons. It isn't a 'hearing' we are coming to Louisville for, but a conference. And the true and bold advertisement of that conference and its real character and purpose will get us the biggest and the best hearing with no bad taste in the mouth afterward. Our organization and method are not only 'our own business.' The public and the party have a right to know the truth and not be misled by false labels for a time till they discover and despise the deception. I feel so deeply the need of absolute sincerity that all my enthusiasm oozes away when there is serious talk of sailing under false colors. Let's have a square-toed, flat-footed, open-faced, straight-forward advertisement, Conference and Organization."

These latter we certainly will have. And doubtless the method and manner of adapting ourselves to the prejudice and meeting the oppostion of church people in our propaganda will be illumined by the experience of the comrade ministers who, like Carr, Strickland, Wattles, Cooke, and others, have ripened in the field.

Knights of the Cross.

Touching letters reach the editor from various parts of the country concerning the trials large and small that provoke the Socialists who are trying to be Christians and hold their membership in the church while working for Socialism. Sometimes it is the preacher, sometimes it is the members that sneer at and oppose them. To all these we say: **Keep sweet, do not be discouraged, stay in your churches and work patiently and persistently for Socialism.** The only difficulty with these opposing brothers and sisters is that they do not know what Socialism is. **When they learn what Socialism is they will be as ardent and courageous Socialists as you are**; therefore there is only one thing to do: **Stay with them** and **never stop** trying to get them to read Socialist books.

Wherever there are a half dozen Christian Socialists it might be well to form a Christian Social Fellowship, getting all religious Socialists into it without regard to their church affiliations, for the purpose of mutual encouragement and instruction and the joy of "fellowship with kindred minds."

Think it not strange that you have "fiery trials." Keep your armor bright and strike some telling blows for Socialism every day. And do not whine if you get hit occasionally. That is to be expected. Stand firm. Be a true Knight of the Cross by patiently, heroically bearing it. Many are willing to **fight** for the **sign** of the cross who utterly shirk the cross itself when it is laid upon their shoulders. The true Knight of the Cross is a faithful **cross-bearer.**—E. E. C.

Songs of Socialism.

"Songs of Socialism" published by the Brotherhood Publishing Co., at 5035 Forestville ave, Chicago (formerly Battle Creek, Mich.) is by far the best Socialist song book published. In addition to the old songs there are many beautiful stirring new ones. Send 25 cents for a sample copy.

Order a bundle of the July 15 issue which will contain Strobell's great address to ministers. One cent a copy.